

Britain's Joshua:

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S E R M O N

Preached at DARLINGTON,

OCTOBER 9, 1746;

The Day of PUBLIC THANKSGIVING for the
Suppression of the late REBELLION.

Published at the Request of the HEARERS.

By WILLIAM WOOD, M. D.

Have not I commanded Thee? Be strong and of good Courage; be not afraid, neither be Thou dismayed: For the Lord thy God is with Thee whithersoever Thou goest. JOSH. i. 9.



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To the Congregation of PROTESTANT-DISSENTERS in *Darlington.*

Christian Friends,

AT the Composure of this Sermon, the Author harboured not the least Thought or Intention of committing it to the Press; and it is purely to oblige you that it now appears in public. Elaborate and exact Discourses are not to be expected from One, who, from a Consciousness of the Meanness of his Talents, coveted, and has for twenty Years comfortably enjoyed, a narrow Sphere of Action in the Church of Christ. To please and to profit the Few he stately officiates amongst, has been all he has hoped to accomplish in the Pursuit of his favourite Study, Divinity. A Sermon calculated for an Audience of forty People, to be only once heard, and afterwards laid to sleep, in cryptographical Sheets, secure from Criticism, by One who can have very weak Incentives to the Study of Elegancy and Politeness, and, necessitated to spend the greatest Part of his Time in the Practice of Physick; such a Sermon may reasonably complain of Injustice, if it meets not with a favourable Construction of trivial Errors.

The Design of the following Performance (need I say!) is to cultivate Loyalty and Social Affection, on the large and solid Basis of Christian Catholicism, Universal Charity and Benevolence, to which the popish Practice of Persecution for Conscience-Sake is diametrically opposite. And as you petitioned to have this in the Dress in which it had been exhibited, be pleased to accept it, without Addition, Diminution, or Alteration; not as the Labour of tortured Thought, but as the genuine and native Dictates of a Heart readily inditing out of its Abundance of Gratitude to God, and of grateful Resentment of the Generosity and Publick-Spirit

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ritedness of such of our Fellow-Protestants as (overlooking our innocent Differences about Modes of Religion) laid aside Party-Spirit, united their Hearts and Hands, and, as with one Mind and Body, exerted themselves in our Time of Danger from our common Enemy; therein acting agreeably to God's wise and good Constitution of Things, for the Promotion of Order, Harmony, and Happiness, in Society.

That we, and all the Subjects of these Realms, may dwell together in Unity; deriving upon us the Blessing of God and deserving the Protection of our Best of Governments, is the sincere and fervent Prayer of

Your unworthy Pastor,

WILLIAM WOOD.

P. S. If there be any Misrepresentations of Facts in the historical Passages, it is more than I know, and must be placed to the Account of my Informers, whose Intelligence I thought deserved the Reputation of authentic.

Since the writing of the Preface, I have been acquainted, by an impartial Correspondent, that the Story of the Massacre said to be intended in Northumberland is but of doubtful Credit; and therefore from an Inclination to err on the charitable Side, I have expunged the Paragraph in which it was hinted at.

E R R A T U M.

Page 19. Line 30. for incite God, read *invite* God.

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BRITAIN'S JOSHUA.

JOSHUA X. 6, ----- 10.

And the Men of Gibeon sent unto Joshua, to the Camp to Gilgal, saying, Slack not thy Hand from thy Servants; come up to us quickly, and save us, and help us: For all the Kings of the Amorites, that dwell in the Mountains, are gathered together against us. So Joshua ascended from Gilgal, He and all the People of War with Him, and all the mighty Men of Valour. And the Lord said unto Joshua, Fear them not: For I have delivered them into thine Hand; there shall not a Man of them stand before Thee. Joshua therefore came unto them suddenly, and went up from Gilgal all Night. And the Lord discomfited them before Israel, and slew them with a great Slaughter at Gibeon, and chased them along the Way that goeth up to Beth-boron, and smote them to Azekah, and unto Makkedah.

THE same Hand of Providence that gave our Enemies the Ascendant over us, when we met together to keep our Day of Fasting and Humiliation, on account of the Civil War which threaten'd the Destruction of our Country, has now happily changed the tragical Scene of Sorrow and Gloominess, and presented us with an Occasion of making our Triumph, in a Day of Light and Gladness and rejoicing, and a good Day; like that, which, after their solemn Fast of three Days, God's ancient People enjoyed, when delivered from the fatal Effects of the Plot of proud and wicked

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Haman;

Haman; who, to gratify his Malice against *Mordecai*, for not paying him undue Homage, misrepresented the *Jews* to King *Abasuerus*, and inveigled him to sign a barbarous Decree, *to destroy, to kill, and to cause to perish, all Jews, both young and old, little Children and Women, in one Day; and to take the Spoil of them for a Prey* *.

As we, in our Depth of Trouble, consecrated our Season of extraordinary Devotion, to beg divine Blessings; so now, when these Blessings are conferred, it becomes us to celebrate an extraordinary Time of solemn Thanksgiving, for the Answer of our Prayers, in common with those who joined in that good Work. *Praise is comely for the Upright; and with Chearfulness may we sing a new Song to the Lord, and his Praise in the Congregation of Saints.*

To awaken us to, and fix us in, a duly thankful Frame, the Portion of Scripture I have just now read for my Text may seem an apposite Theme; as containing many Incidents parallel to those occurring in our late great Deliverance. These I purpose to explain, in the Order they stand; and then conclude with a practical Exhortation therefrom.

The *first* Thing that offers itself to our Notice, is the earnest Petition of the Men of *Gibeon*, to *Joshua*, for his Assistance. The Inhabitants of *Gibeon*, though formerly of the Race of the *Canaanites*, were now to be reputed as Members of the Commonwealth of *Israel*; as being in League with *Israel*, and paying Allegiance to the *Israelitish* Government; and they were therefore intitled to that Government's Protection.

The Situation the *Gibeonites* were in at this Juncture was this: The Princes of the *Southern Canaan* combined to defeat the Settlement of the *Israelites* in the promised Land. These Princes now bend their united Force against *Gibeon*, (a considerable Place,

* *Esth.* iii. 13.

Place, upon which several other Towns were dependent) whose Inhabitants had made a League with the *Israelites*, at which these Princes were incensed to the highest Degree, and thereupon determine to dissolve the League betwixt *Gibeon* and *Israel*, and to be revenged on the *Gibeonites* as Revolters. *Adonizedeck*, King of *Salem*, was the Head of this Confederacy, who prevailed upon four other *Amorite* Kings to join Forces with him: Which done, they march directly to *Gibeon*, and lay close Siege to it; resolved to make the *Gibeonites* the Victims of their Wrath and Vengeance. The *Gibeonites* being now under the Protection of *Israel*, address *Joshua* to guard them from the Insults of these Tyrants, who were come down from the Mountains upon them like a mighty rushing Torrent, and would overwhelm and devour them, if a Stop were not soon put to their Career.

Adonizedeck's Conduct towards the *Israelites* is very much resembled by the *French King's* Conduct towards *Great Britain*. The *French King*, envying our Prosperity, grudges us the peaceable Possession, and pleasing Fruition, of the Liberty and Plenty of this our happy Isle; wherein, free from the Smart of the Scourge of the Tyrant, and the Bruise of the Iron Rod of the Oppressor, we sit under our Vines, and under our Fig Trees, eating our pleasant Fruit. To deprive us of the inestimable Blessings Heaven deigns to bestow on us, this *French King* hatches and stirs up a Rebellion among us, against the Family to which God hath given the Government of these Kingdoms; that, according to the Maxim of *Divide and Rule*, he may first divide us, and then give us Laws. In Concert with him, the Pope, and the late King of *Spain*, unite their Counsels; the Result of which is, to invade us with foreign Forces, to join a tumultuous Rabble, ready to do the Drudgery of *France*, and to be the Tools of
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an abjured Popish Pretender, to distress their native Country, and to sacrifice such as protest against the Errors and Corruptions foisted into the Faith, Discipline, and Worship of the Christian Church, by Apostate *Rome*.

The combined petty Kings of the *Southern Canaan* were just like the disaffected Heads of the Highland Clans; both alike in their Places of Habitation, the wild Mountains; alike in their morose Tempers; and alike in their political Principles and Practices: Both being alike a Parcel of little arbitrary Tyrants, who banished a stated and obvious Rule of Government, by settled Laws, and the known Nature and Reason of Things, to follow the Sallies of their obstinate Self-will, fickle Humour, and blind Passion. These *Canaanitish* Princes might have been very easy and happy, had they followed the Example of the *Gibeonites*, in submitting to *Israel*, (to whom God had consigned the Country) and in making a League with them. If they would have reformed their Wickedness and Idolatry, they might have had Life, with the Comforts of it *. And so the Heads of the Highland Clans might have been quite easy and happy under the Government of King *George*, without the least Provocation to Rebellion by any Hardship or Oppression, had they consulted the Principles of unbiaſſed Reason, and pursued its Dictates, in the Practice of those Measures which would have render'd them worthy of the Denomination of Subjects of moral and civil Government.

And

* That the divine Commandment for destroying the *Canaanites* was conditional, that is, in case they remained irreclaimable, and refused to submit, and to accept of Offers of Peace, appears implied in *Deut.* xx. 10, to 13, and *Jer.* xviii. 7, to 10. The Threatening against *Nineve*, though absolutely expressed, yet was conditionally intended, as the *Ninevites* hoped and experienced; *Jon.* iii. 3, 9, 10.

And the People under these *Canaanitish* Kings were a Set of rude, ignorant, and wicked Idolaters. Too much like whom were the common People that constituted the Rebel Army; to wit, the Popish Party in the *Higblands*, and, in short, the most illiterate, barbarous, thievish, brutish, and superstitious Generation of Men, in that and some other Parts of *Britain*; little differing from the Gang of Faws under the infamous Sir *William Brown* *, except in greater Degrees of Impudence and Audaciousness in Villany and Bloodshed. [Please to forgive the low Comparison, which only disparages my Sermon, whilst it does scant Justice to the Persons and Cause it is made of].

We have, *secondly*, the Reason assigned why the *Gibeonites* applied to *Joshua*; namely, that these *Amorites* which dwelt in the Mountains were gathered together against them. The Enemy that was attacking them was an implacable Enemy, from whom they could expect nothing but utter Destruction. From such blood-thirsty Creatures, they could not but be very warm and sanguine in their Address for Deliverance. All that a Man hath will he give for his Life: And when Life is at Stake, Men must be expected to use the most importunate Intreaties for its Preservation. *Joshua* must therefore repute it a very reasonable Request, that his Subjects beg his Interposition in their Favour. For the like Reason were we desirous of the Interposition of the Government we are under, to protect us from being insulted, plundered, and murdered, by a Band of Ruffians, whose Popish Principles inspired them with Cruelty exceeding that of the most savage Heathens.

And

* Who had his Demerit at *Newcastle* two Years ago; dignified, by his Party, with the Honour of Knighthood, as a Note of Distinction for their Head. The Manner in which some of the Highland Clans subsist, and the Black Mail paid to them for the Protection of Cattle, &c. sufficiently justify the Allusion.

And, to accomplish our Protection, all who had the true Interest of our Country at Heart, were desirous of the Assistance of our *Joshua*, his Royal Highness the Duke of *Cumberland*; whose very Name carries in it some Resemblance to that of *Israel's* Deliverer, as well as his Undertaking resembled that of *Joshua*. The Word *Joshua* signifies a *Saviour*: And *William* is a *Saxon* Name, signifying *Much Defence*. Not that I build on the Import of Names of a Parent's chusing: But so it sometimes providentially turns out, that the Thing signified by a Name is verified in the Events of a Person's Life: As it has proved in the Achievements of Prince *William*, who has really brought to pass what his Name imports, *Much Defence*, in defending us from the Depredations of our Foes.

The *Gibeonites* wanted *Joshua* to come quickly, to save and help them. They wanted a Man of Zeal and Activity, whose Concern for the publick Good would put him upon his Mettle, in a Case wherein a Delay was dangerous. Such an one wanted we, when the Duke of *Cumberland* was called to fight the Rebels in *Scotland*; One who had the Interest of the Nation at Heart; One who would go cheerfully about a Work of such Importance; and whose Good-will to the Cause would prompt him to Expedition, and animate him to endure Hardship and Toil, Watching and Fatigue, to save and help our *Israel*.

Thirdly, We have *Joshua's* Resolution to gratify the Request of the *Gibeonites*. [*So Joshua ascended from Gilgal; he, and all the People of War with him, and all the mighty Men of Valour.*] *Joshua* was very free and forward to lay hold of the first Opportunity of opposing the Enemies to *Israel's* quiet Settlement in *Canaan*; and so, determining to leave *Gilgal*, (where he then was) he prepares for his Expedition for relieving *Gibeon*, by assembling his
Army

Army for that Purpose. So the Duke of *Cumberland* was no sooner nominated to the Office of heading the Army for the Suppression of the late Rebellion, but He was free and forward to be employ'd for his Country's Relief; and, resolving to exert Himself on that Occasion, He made no Delay to lead on his Forces to Battle.

Fourthly, We have the Encouragement God gave *Joshua* to face the *Canaanitish* Kings, and the Promise God gave him of Success. [*And the Lord said unto Joshua, Fear them not: For I have delivered them into thine Hand; there shall not a Man of them stand before Thee.*] Before *Joshua* sets out, he consults the Mind of God, and obtains a Promise of Success. *Joshua's* Intention was good; his Resolution was generous; and the Cause he was to engage in was the Cause of God and his People: And God encourages *Joshua* to trust to the Goodness of his Cause, and the Clearness of his Call, and the divine Assistance, in the vanquishing of an Enemy God had marked out for Destruction; none of whom should, therefore, be able either to resist or escape. So, before the Duke of *Cumberland* set out from *London*, God's Direction, Blessing, and Assistance, were earnestly begg'd, on a Day of solemn Prayer and Humiliation, by the praying People of the Land, who are the Strength and Support of it: And God inspired his Royal Highness, the Duke, with such Zeal and Courage, as seemed to point Him out to be the Man by whose Hand He would deliver our *Israel*: As if, in Answer to the Prayers of the Nation, God had given the Duke of *Cumberland* the individual Promise He gave to *Joshua*; as if God had, in effect, said to Him, "I have endued Thee with a generous, humane, and benevolent Disposition, which will render the general Welfare of Mankind Thy Care, which will reconcile Thee to the Difficulty and Danger of publick Services, and yield Thee an
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“ inward Pleasure which shall compensate for Thy
 “ enduring some necessary Hardships that would
 “ otherwise be an insupportable Burden : I have in-
 “ spired Thee with Courage and Conduct, to qua-
 “ lify Thee to lead on my People to Victory : I
 “ have taught thy Hands to war, and thy Fingers to
 “ fight ; and for this Cause have I raised Thee up,
 “ that I might shew my mighty Power in Thee :
 “ The Period of the Enemy’s destroying and laying
 “ Waste is at hand ; and the Time of delivering my
 “ People, even the set Time, is come : Therefore
 “ go Thou forth, in the Strength of the Lord, to
 “ fight my Battles : Know the Cause to be good
 “ that Thou art engaged in, the Cause of Truth,
 “ and Liberty, and Virtue ; and therefore the Cause
 “ of God : And believe that I have called Thee out
 “ for this signal Service, and that, under Me, the
 “ Honour of the Day shall be Thine, in giving
 “ the finishing Stroak to the common Disturbers of
 “ the Peace of the Country, and the common Ene-
 “ mies to every Thing that is good ; whom, as
 “ such, I have destined to the Sword ; and who
 “ (notwithstanding of all their loud Boastings, and
 “ the Terror they struck, in two late Battles, into
 “ thy immediate Predecessors in the Command of
 “ the Army) shall not have the Courage to stand
 “ before Thee, nor shall have the Skill to escape
 “ from Thee.”

Fifthly, We have *Joshua’s* speedy Execution of
 his Commission. [*Joshua therefore came unto them
 suddenly, and went up from Gilgal all Night.*] The
Gibeonites were reduced to the last Extremity ; and
Joshua had such a deep Sympathy with them in
 their Distress, that he made the utmost Hasten to
 rescue them from their imminent Ruin. He in-
 dulged not himself in taking his natural Rest ; but
 marched, Night and Day, to be quickly up with the
 Enemy ; that, by his sudden Arrival, he might sur-

surprize them, and put them into Consternation and Confusion. Thus did our Glorious Deliverer, who rode Post, Night and Day, to join the Army in *Scotland*; which He marched forward with such Dispatch, as struck our Enemies into the Consternation and Confusion that made them raise the Siege of *Stirling* before his Friends in the South thought Him there. How did his speedy March to the *Spey* fright the Rebels from a most advantageous Post, wherein they might have seemed to have bid his Highness's Troops Defiance? And how did his speedy March from the *Spey* to *Culloden*, force the Rebels into a Battle, before they could get up the whole of their scattered Clans to join them?

And, *sixtly*, we have the Battle fought, and the Event of it. [*And the Lord discomfited them before Israel, and slew them with a great Slaughter at Gibeon, and chased them along the Way that goeth up to Beth-boron, and smote them to Azekab, and unto Makkedab.*] *Joshua* had God's Promise of Success, in the Use of proper Means. God promised to deliver his Enemies into his Hand; not to make *Joshua* idle and indolent, but to encourage and quicken him in the Execution of his Office as *Israel's* General. And, as *Joshua* did his Part, by putting himself into a proper Posture for being employed by God, as the Instrument of the Deliverance of the *Gibeonites*; so God prospered him, and made him successful. *Joshua* was indeed at the Head of a numerous Army, composed of mighty Men of Valour, who might have seem'd a Match for the Army of the *Canaanitish* Princes in an ordinary Way: But God would not allow *Israel* to boast that their own Arm did save them; but would have them sensible that it was the Right-Hand of the Lord that acted most valiantly in the Affair, in damping the Spirits of the Enemy, and in animating and encouraging *Israel*, and strengthening them to wield the Sword effectually

ally. God claimed, as his just Due, the Honour of being the principal Deliverer of his *Israel*; and would have the Flight of the *Canaanites*, and the Slaughter made amongst them, ascribed to his victorious and invincible Power; by acknowledging that it was the Lord that discomfited the Enemy, and slew them with a great Slaughter, and chased them, some one Way, and some another, to the different Quarters from which they had assembled and drawn together. And God proved himself to have the principal Hand in this Defeat, by employing the Artillery of Heaven against *Israel's* Enemies; showering down great Hailstones, as his Bullets, upon these *Canaanites*, which destroyed more of them than fell by the Sword of the *Israelitish* Army.

Thus, though our Glorious Deliverer the Duke of *Cumberland*, headed a numerous and powerful Army, who (though inferior to the Rebels in Number) might, from their superior Exactness in military Discipline, have seemed a Match for the Rebels in an ordinary Way, if they had Courage to stand their Ground; yet we must ascribe the Victory to God; since the Bulk of those very Men had been guilty of dastardly Behaviour in the immediately preceding Battle at *Falkirk*. Was it not God that gave our Glorious Deliverer under Him Qualifications for that weighty Undertaking? Was it not God that removed the Panick from the Minds of our Army, and translated it to the Spirits of the Rebels? Was it not God that spirited up our Army to stand resolutely, in contempt of Danger and Death, by the Man of his Right-Hand, the Duke? Did they not act as if God had impressed them all with one common Belief, that this was the General He had chosen, and, by the special Designation of Heaven, made Commander and Leader of the Army of our *Israel*? Did not the heroic Bravery, which first inspired our Glorious Deliverer, and then his Soldiers under Him,
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all prove itself to come from the same divine Hand? Did not the speedy Defeat, and the precipitate Flight of the Rebels at *Culloden*, shew an extraordinary Consternation struck into the Rebel Army, when their Numbers exceeded those of their Antagonists? Did not a Slaughter done in one Hour, which might have sufficed for the Work of many Hours, (according to the usual Course of Battles) argue a supernatural Power concerned in animating and enabling our Army to this wonderful and uncommon Achievement? Did not the small Number, in Comparison, killed on our Side, (not half so many Hundreds as there were Thousands killed on the Side of the Rebels) demonstrate a special Hand of Providence employed in the Preservation of those who were exposing their Lives to save their Country? Did not the seasonable Clearing-up of that memorable Day, immediately after the Battle commenced, which was very rainy before; and the Situation of the Wind, on the Back of our Forces, which blew the Smoke of the Artillery in the Enemy's Faces; did not these favourable Incidents look as if God would have it observed, that the dark Side of the Cloud was now turned toward these superstitious and blood-thirsty *Egyptians*, and that the bright Side was toward our *Israel*? And did not even the Choice of the Day mark out the Hand from which the Deliverance came? Was there not an Emphasis put upon the Sixteenth Day of *April*, in delivering us from Popish Tyranny, by his Royal Highness Prince *William*, on the same Day which had been kept as a Day of publick Thanksgiving fifty Years before, for the Deliverance of King *William III.* (of glorious and immortal Memory) from the Assassination Plot, which the Popish Party of that Time had concerted, to deprive of his Life that King, to whom, under God, we owe the Enjoyment of our civil and religious Liberties, under the auspicious
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Government of that Royal Family on which He took Care to get the Crown of these Realms entailed? Did not giving the Occasion of a second publick Thanksgiving on the Sixteenth Day of *April*, at the Distance of exactly Fifty Years, look as if that Day had been registered in the Annals of Providence, to be solemnized as a Protestant Jubilee?

Having now finished the Explication, and drawn a Parallel between the Cases of the ancient and our modern *Israel*; permit me to exhort you, from the Consideration of God's Goodness, in working this great and glorious Deliverance for us, to excite your Souls to a thankful Remembrance. This is the very End for which this Day of publick and national Thanksgiving is appointed, that we may return God Thanks for the eminent and remarkable Interposition of his kind Providence. Let us remember this Deliverance, as the Work of the Right Hand of the Lord Most High. Signal Mercies call for solemn Praises.

To affect us with a quick and lively Sense of Gratitude, let us remind ourselves of the Danger we saw our Country in, and with what Horror we quaked, in the Beginning of our Disasters, when the Rebels grew formidable by the Surrender of *Edinburgh*. Let us call to Mind what a Consternation we were in, when we heard that the Rebels were in Possession of *Edinburgh*; and what a still greater Consternation seized us, when we heard of the Defeat of General *Cope's* Army; when our Visages were like those of Persons under Sentence of Death. What Sadness might we read in every honest Man's Countenance! How were their Faces appalled, their Looks languid, their Heads drooping, and their Knees (like *Belsazzar's*) ready to smite one against another! How low did our Hearts then sink within us; and how did we then seem dejected, as if our Hope had been lost, when we had not four Thousand

land of our own Soldiers in the Nation, and were told that the *French* would hinder those in *Flanders* from arriving to our Assistance, and that the Rebels expected to be thirty Thousand strong, by that Time they reached *Lancashire*! What melancholy Prospects had we of their over-running the Nation unopposed, when we had the dismal Apprehension of their hasty and impetuous March Southward! Let us remember those Days of Darkness; a Darkness, which, like that of *Egypt*, might be sensibly felt; and let us thankfully acknowledge the Goodness of divine Providence, in infatuating the Enemy, that they advanced not forward, at a Juncture so promising of Success to their wicked Enterprizes; and in making them the Dupes of the sagacious and brave General *Guest*'s Policy, which puffed them up with the Expectation of being Masters of those Treasures and military Stores (which he never designed them) in *Edinburgh* Castle, by that Delay which gave Time for the Arrival of our Forces from abroad, and for the Revival of the depressed Spirits of the honest Party in the Nation.

Let us recollect what a dark Aspect our Affairs had, when the Rebels took *Carlisle*, and marched southward, in the Winter Season, when it was hard for our Forces, after the Fatigue of a Summer's Campaign, to think of enduring a Winter's Campaign also; and how much the Rebels over-matched the Militia, in *Scotland*, and in some of the Western Counties of *England*, and committed innumerable Outrages, till God was pleased to make them retreat before the Duke of *Cumberland*.

Let us remember what a dreadful Face our Affairs put on, after the Battle of *Falkirk*, when our *Israel* had fled before the Men of *Ai*, and our Army had seemed generally to tremble before the Highland Rebels, as the faint-hearted *Israelites* of old trembled at the Thought of the Sons of *Anak*, the Giants of
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the mountainous Parts of *Canaan*, before whom they looked upon themselves as Grasshoppers, feeble, and unable to withstand their martial Prowess and Ability.

Let us remember what Fear we had Reason to entertain, from the sadly lamentable Fall of those great Patrons of Liberty, Colonel *Gardiner* and Sir *Robert Monro*; as if these great and good Men had been taken away from seeing the Evil that was to come.

Let us remember what Havock this tumultuous Rout of Rebels made where-ever they came; what Evils our Nation suffered from them, and what greater Evils we still feared, from a Popish Pretender and his Adherents, (an ungodly Crew, of like bloody and pernicious Principles with himself) the Consequence of whose Success must have been, the Deposition of our rightful Sovereign King *George*, and the Murdering of Him and his Royal Family; the Setting-up of arbitrary and tyrannical Government in these Kingdoms; the Subversion of the Constitution in Church and State; the Abolition of our good and wholesome Laws; the Suppression of our civil and religious Liberties; and, to close the Tragedy, the utter Extirpation of the Name and Persons of Protestants from off the Earth, as far as their Power could reach; together with the Entail of Miseries of this Nature on Posterity, by *Britain's* becoming a Province to imperious *France* in civil Matters, and to superstitious *Rome* in religious.

Let us remember the Pretender's bloody Orders, which Providence disappointed the Execution of, first, after the Battle of *Preston-Pans*; when he (joining Issue with Lord *Elcho*, in his most inhuman and butcherly Proposal) would have had the Right-Hands of the Prisoners he took in Battle cut off; and, afterwards, his bloody Orders at *Culloden*, of slaying Man, Woman, and Child, that belong'd to the Duke of *Cumberland's* Army: Orders which would

would not have been glutted with the Blood of the Army; but would next have extended to the Hallooing on these Sons of Perdition, like so many Blood-Hounds, to devour all true Protestants, (Hereticks, as they in Reproach call us all) now when their bloody Chace was begun.

These are such Subjects as you were willing to hear insisted on, when the Pretender and his Party were in the Meridian of their Hopes: All my Discourses, from the fatal twenty-first Day of *September*, to the joyful 16th Day of *April*, being levelled at giving you justly frightful Impressions of the Pretender, and his publick and private Abettors; and at Attaching your Minds and Affections to the Family on the Throne. As you bore such-like Truths then, when it was dangerous to preach and hear them; I assure myself you will with Pleasure have your Memories refreshed with them now, to stir you up to the highest Degree of Thankfulness to the King of Kings. As, then, we knew not how soon we might be dispersed, and, instead of coming up to our solemn Assemblies, might be reduced to wander up-and-down, in Deserts and in Mountains, and to hide ourselves in Dens and Caves of the Earth, to shelter our Bodies from the Sword of the Destroyer: And as, then, we mourned, when we thought of our former Privileges and Inlargement, and, like the *Israelites* in their Captivity in *Babylon*, hung our Harps on the Willows, when our Hearts were untuned for singing the Songs of *Zion*: So in Proportion to our past Fears and Sorrows, let us now swell our present Hopes, and raise our present Joys.

Let us then be truly thankful to God, that we are delivered from the direful Calamities owing to the intestine Commotions of a Civil-War; that we are delivered from the Oppressions, Disturbances, Rapines, Plunders, Rapes, and Murders, committed
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by that odious Swarm of *Rome's* Vermin that lately overspread so much of the Country ; that the savage and disorderly Mobb, that trampled upon Laws, and disposed of the Lives and Fortunes of our Fellow Subjects according to their own Caprice, is quelled ; that these Men (more deserving of the Name of Brutes for their Actions) who made a Sport of spilling the Blood of the Innocent, have themselves got their own Blood to drink, as being worthy ; that God has delivered us from the Sound of the Trumpet, and the Alarm of War, and has stilled the Noise of the Seas, the Raging of their Waves, and the Tumults of the People ; that *French* Invasions are frustrated of their Design, and the Counsels of *French* *Achitophels* are turned to Foolishness ; that popish Plotters are made to imagine a vain Thing ; that He who sits in the Heavens laughs at their ambitious Projects ; and that the Lord has their romantic Schemes of universal Empire in Derision.

Let us be truly thankful, that we can exult and triumph, not in Mock-shew, like the *French*, with their sham *Te-Deums* ; but in Sincerity and Truth, like *Moses* concerning *Israel* of old, when, in the Elevation of his Soul, at the View of *Israel's* singularly happy State, He, most pathetically, as well as poetically, expresses his extatic Satisfaction in the peculiar Protection of divine Providence, in these Words, *There is none like unto the God of Jesurun, who rideth upon the Heaven in thy Help, and in his Excellency on the Sky. The eternal God is thy Refuge, and underneath are the everlasting Arms : And He shall thrust out the Enemy from before thee, and shall say, Destroy them. Israel then shall dwell in Safety alone : The Fountain of Jacob shall be upon a Land of Corn and Wine ; also his Heavens shall drop down Dew. Happy art thou, O Israel : Who is like unto thee, O People saved by the Lord, the Shield of thy Help,*

*Help, and who is the Sword of thy Excellency! And thine Enemies shall be found Liars unto thee, and thou shalt tread upon their high Places. **

Let us be truly thankful, that we can congratulate one another upon a Series of Successes, and repeated Defeats of the Machinations of our Enemies, (from the Reformation to this Day) who at their innumerable fruitless Attempts to curse, and to devote us to the Slaughter, must be forced to pronounce with *Balaam*, Surely there is no Incantment against Jacob, neither is there any Divination against Israel: According to this Time it shall be said of Jacob, and of Israel, What hath God wrought! Behold, the People shall rise up as a great Lion, and lift up himself as a young Lion: He shall not lie down until he eat of the Prey, and drink the Blood of the Slain. †

Let us be truly thankful that we are delivered from Popery and Slavery, from Tyranny in Church and State, and from those worst of Evils which are the Spawn of Superstition and blind Bigotry.

Let us be truly thankful that we are again delivered from the Fear of Massacres, Persecutions, and Inquisitions.

Let us be truly thankful for the Preservation of our only rightful Sovereign, King George, whose just, mild, and legal Administration, ought to endear Him to every individual of his Subjects.

Let us be truly thankful that his Royal Highness the Prince of Wales is preserved, to succeed to the Throne of these Dominions, when Providence shall shall see fit to bereave us of his Royal Father.

Let us be truly thankful that the Life of his Royal Highness the Duke of Cumberland has been precious in the Sight of God; that God has put a Covering on his Head in the Day of Battle, and preserved his Life in the most imminent Dangers, to which He had freely exposed Himself for the common

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* Deut. xxxiii. 26 to 29. † Numb. xxiii. 23, 24.

Good of the Nation ; and that God has endued Him with Courage and Conduct in his juvenile Years, and made Him a Man of War from his Youth ; and thereby given us a Proof of his Designation to eminent Services, (more of which we may hope for from Him, if Need require, in more advanced Age ;) and a Presage of the Services Posterity may reap from some of King *George's* Offspring, in After-times, through such special Blessing of Providence ; every Thing that is great and generous, publick-spirited and humane, seeming to be the Endowments of the Royal Line.

Let us be truly thankful for the Preservation of all the Royal Family ; each of whom, in their respective Stations, as Opportunity has offered, have demonstrated their princely Virtues, suitably to their Years and Abilities.

Let us be truly thankful to God, for restoring our Peace at Home, and for securing to us the Enjoyment of our Lives, our civil and religious Liberties, our Fortunes and every Thing we hold dear and desirable.

Let us be truly thankful that we have the Prospect of the Continuation of these invaluable Blessings to ourselves and to Posterity, by the present Royal Family, and their Descendants, possessing the Throne of these Realms to the latest Ages.

Let us be truly thankful that our Protestant King has a numerous Issue ; so that we need not be at a Loss for agreeable Heirs to the Crown.

Let us be truly thankful that we see a Prospect of the Attachment of the Nation to the present Royal Family ; and that the Expectations of the disaffected, jacobitish, and popish Party among us, are more and more discouraged, by the great Number, and good Qualities, of the Royal Progeny, and the Increase of Loyalty and Unanimity in King *George's* Dominions : Of which Increase of Loyalty and Unanimity we have had a palpable Proof, in the Affo-

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ciations voluntarily entered into, and the vast Subscriptions of Money made, for the Defence of the present Government; without any Shadow of Compulsion, without any legal Tax or Exaction, and without the least Sollicitation from the Throne; as also in the voluntary Inlisting of Men, for the Suppression of the late horrid, unnatural, and unprovoked Rebellion.

And let us shew our Thankfulness in our Works, as well as in our Words. Let us prove our Sincerity in Thanksgiving by Thanks-Living. To the Offering up of the Praises of our Tongues, and the Service of our Lips; let us add the Oblation of our whole Selves, Soul and Body, (a Sacrifice to God of a sweet-smelling Savour) in the religious Regulation of our Lives. When God delivers us, we should glorify Him, by ordering our Conversation aright. Let us prove that we retain a grateful Sense of God's Goodness, by rendering to the Lord according to the Benefits we have received, in an uniform, universal, and steady Course of Obedience to his Commands. Let our Hearts, and Tongues, and Lives, all conspire to praise God, and to demonstrate our Gratitude to Him. Let such be the fragrant Incense we this Day offer up to Heaven; and not this Day only, but every remaining Day of our Lives. Let us never forget God's mighty Works; but treasure them up in our Minds, as proper Motives to incite us to such a Remembrance of God's Mercies as may incite God to continue his favourable Interpositions, and to confer further great Benefits on us, as, in the various Revolutions of temporal Occurrences, we may stand in Need of them.

And as, in general, we testify our Gratitude to God, by an holy Life and Conversation; so let us, in this special Instance, as one indispensable Particular, (suggested by the Occasion of our present Meeting

ing) testify our Gratitude to Him by an honourable Opinion of, and obliging Deportment to, those whom God has made Choice of to be the Instruments of our Deliverance.

In Pursuance hereof, let our first Reverence and Regard to Man be paid to our only rightful Sovereign, King *George*; whom God, in his kind Providence, has advanced to the Throne of these Dominions, *and made a Minister to us for Good* *, in protecting all loyal Subjects, in the Enjoyment of their natural and legal Rights and Privileges. Let us honour the King, as our Governor of God's Appointing; and let us lead quiet and peaceable Lives under Him in all Godliness and Honesty; as therein doing what is good and acceptable in the Sight of God our Saviour ||; and as therein acting agreeably to the Will of the Almighty Ruler of the World, who is a God of Order, and the supreme Head of Government, which He has authorized, for the Good of the Community.

Let us chearfully pay our Share in the Taxes laid on us for the Support of King *George's* Government, and not grumble at such well employed, and absolutely necessary Expence.

Let us do our Part towards strengthening the King's Hands, by a ready Compliance with the wholesome Laws of the Kingdom, and by all possible Expressions of Loyalty to Him, and Zeal for his Welfare and Interest. As the King makes his Interest a common Cause with the Interest of his Subjects, so let us reciprocally make our Interest a common Cause with his Majesty's; not as a Compliment to the King, but as a Duty which Gratitude to Him, and the Safety of the Publick demand. When we hear others murmuring and complaining, unaggrieved; let us guard against being infected with such a Temper ourselves; and, by our Influence and Example,

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* Rom. xiii. 4. || 1 Tim. ii. 2, 3.

let us study to stifle the unreasonable, unjust, and undutiful Clamours of others; who are either Humourists, (of a sullen and pettish Disposition) whose Humours and Passions change as often as the Wind, and frequently from as little visible Cause; or are covetous and mercenary, and cannot be hearty for the Government, unless they be hired to it by a Place or Pension from the Crown; as if our common Protection alone were not a Prize worth our Care to deserve.

When we hear any censuring the King for Cruelty, in putting the Laws in Execution against some of the Rebels; let us vindicate his Right to put them all to Death, if He saw fit, without just Matter of Censure; since the Laws of the Land, and not the arbitrary Will of the King, adjudge such Traitors to that condign Punishment; and since it is Mercy in Him to pardon and spare any One of them; they having justly forfeited their Lives, as Rebels against the King, and Robbers and Murderers of his loyal Subjects; and even the most ignorant of them not being justifiable, in Strictness, for joining in that horrible Undertaking; it being impossible that the most shallow Pate among them (of which I presume there were not few) should but know, upon the least Reflection, that they were going to overturn the Constitution of the Kingdom, and that the Consequence of this must be the Death of the King and his Family, and of all such of his Subjects as their Terrors could not over-awe, or their Artifices seduce, from their Loyalty and Fidelity. Had the Pretender attained to the Throne he was aspiring after, pray how many would he have pardoned of those who bore Arms, or even of those who were Associators, against him? Not One, I dare be bold to affirm; and, for Attestation, I appeal to his before-cited bloody Orders, in the Embryo of his chimerical Dominion, as a certain Omen portentous of
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his unmerciful Usage of those in his Power, if ever his Dominion should be real, and grow up to Maturity.

Next to our King, for his paternal Care and Guardianship in our late perilous Time, let us reverence and gratefully respect, as, under God, the immediately great Instrument of our Deliverance, his Royal Highness the Duke of *Cumberland*, who held not his own Life dear, to save ours; but freely ventured for us that most valuable Person, whose Fall would have been such a public, and so deplorable a Loss, as would have cost many Sighs and Tears to those of the Nation who know and value their Country's Good. Let us love and esteem Him, as the Instrument of the greatest Good to us, in not only hazarding his own Life, but also in animating his Soldiers under Him to imitate his laudable Example; and, by that Means, under the divine Blessing, preserving our Lives, our Religion, our Laws, our Liberties, and every Thing sacred and valuable to us as Men and as Christians.

Let us have in honourable Respect the Houses of Parliament, whose Union with the King quashed the Hopes of the Enemy, and had a happy Influence in raising and countenancing a Spirit of Loyalty in the Nation.

Let us honourably regard such of the Nobility and Gentry of *Great-Britain* as were active and exemplary in Demonstrations of their Loyalty and Public-spiritedness; some of them levying Men for the common Service; and some of them also generously and valiantly risking their own Lives along with the Lives of those under their Command. Let us say of these, as *Deborah* says of those of the like Spirit in her Time; *My Heart is towards the Governors of Israel, that offered themselves willingly among the People* *.

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While we entertain but a low and mean Opinion of such as were lukewarm and indifferent, indolent and restive, when our ALL was at Stake; who were like the Tribe of *Reuben*, that preferred their private Interest to the public Good; or like the Tribes at *Gilead*, that abode beyond *Jordan*, too lazy to cross the River (when their Help was wanted on the other Side); or like the Tribe of *Dan*, that remained in Ships (when their Assistance was necessary on the Shore); or like the Tribe of *Asser*, that made an Excuse to stay loitering at Home, under Pretence of repairing the Breaches the Sea had made in their Coasts; whereby they might soon have wanted Coasts to defend, by the Inundation of a more desolating Enemy than the Sea; or like the Inhabitants of *Meroz*, who refused to come out to the Help of the Lord, to the Help of the Lord against the Mighty †: While we think meanly and contemptuously of such false Britons as these, let us think honourably of those among us who resembled the Tribes of *Zebulun* and *Naphtali*, who were a People that jeopardied their Lives unto the Death, in the high Places of the Field ||.

Let us think honourably of all true Britons, and true Protestants, Clergy and Laity, of all religious Sects and Denominations, who have in any Kind contributed towards the Defence of our present happy Constitution, and made their Hands and their Purses, as well as their Tongues, subservient to the good Inclinations of their Hearts in the evil Day.

While we justly think and speak, with Contempt and Disdain, of those who, either out of Pique, Treachery, or Cowardice, were betraying their Country into the Enemy's Hands; let us think and speak with Veneration of those whom no narrow and selfish Principles could bias to enslave or distress us.

And, lastly, let us have a thankful Remembrance of

† Judges v. 16, 17, 23.

|| Judges v. 18.

of the Services of our military Forces, by Sea and Land; of our naval Forces, in preventing the Landing of such Numbers of the *French*, as we could not have resisted without immense Effusion of Blood; and of our Land Forces, for their truly martial Behaviour, especially at *Culloden*. While we cannot but abhor the Dastardliness of those whose Pusillanimity sacrificed the Lives of their brave Leaders, and of other brave Men, at *Prestons-Pans* and *Falkirk*; who turned back in the Day of Battle, like the Children of *Ephraim*, when they were armed and carried Bows*; let us honourably and gratefully respect those of the Army who stood to their Colours, and resolved, in their own Persons, to intercept that Death that was design'd for their King and Country. When we hear the Disaffected complain of the Burden and Danger of a Standing Army, let us bid them, REMEMBER CULLODEN, where our Army was instrumental in saving us from the greatest Burden and Danger we could possibly be exposed to: And let us challenge the Disaffected to give any one Instance wherein our King has employed the Standing Army to the Injury of our Liberties, or to any other Purpose than our common Defence and Advantage.

Our Gratitude to Men whom God has honoured to be Instruments under Him for our Good, God will resent as a Token of our Gratitude to Himself, there being an inseparable Connection betwixt the Duties of the first and second Table. A Man that is ungrateful to any Benefactor is a Monster in his moral Character, and one of the most despicable of Beings.

Then, let us first and principally, be thankful to God, the original Author, the first Cause, and the principal Actor, in all Things conducive to our Happiness; for his Direction, Blessing and Aid: And let

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* Psal. lxxviii. 9.

us next be thankful to the Men whom God has been pleased to use as secondary Causes, and subordinate Agents, under Him, in the Accomplishment of our Felicity; for the Exertion of their Abilities of Mind and Body, according to God's Will, Direction and Assistance for the compassing of the important Events which we have had the Comfort to see a Day of publicly commemorating.

Thus, by fearing God, by honouring the King, and by rendering to every Man his Due; let us be pious Saints, loyal Subjects, good Neighbours, and useful and agreeable Members of Society; and, as such, qualified for the Favour of God and Man upon Earth, and for everlasting Bliss in Heaven, in the World of perfect Order and perpetual Love.

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us not be thankful to the Most High God, for
placed to us as Secondary Causes, the I. Subordinate
Agents, under Him, in the Accomplishment of our
Wishes; for the Exercise of their Liberty of Will,
and Body, according to God's Will, Direction and
Assistance, for the completing of the purposes
Events which we have had the Command to look
Day of publicly commemorating.
Thus, by praising God, by honoring His Name,
and by rendering to every Man his Due; let us be
gives Calm, joyful Subjects, good Neighbours, and
rich and agreeable Members of Society; let us
last, qualified for the Favour of God and His
upon Earth, and for everlasting Life in Heaven, in
the World of perfect Obedience and pure Love.

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